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THE MAN WHO WALKS ALONE.

A thousand eager, restless, anxious feet
Pass by him on the street;
His thoughts ascend above their thoughts, as far
As yonder violet star;
He views a different world, another zone,
And therefore walks alone.

The multitude sees only things of time,
Its folly, pleasure, crime;
Their gaze is often listless, often cold,
Its object chiefly gold.
His vision goes beyond the seen, the known,
He therefore walks alone.

The many simply hear the rattling wheel
Of factory and mill;
These only to their sordid souls appeal,
And their ambitions fill;
While he discerns the soul's deep undertone,
And therefore walks alone.

The mass of men bemoan their low estate,
And temporize with hate,
Which hangs a sword of Damocles; and yet
They willingly forget
Adversity has blessings all its own,
Says he who walks alone.

How widening, downward is the way
That leads the host astray,
That snares the wayward feet of man and child,
By siren's voice beguiled;
While straight the path that leadeth to a throne,
While he must walk alone.

A man, a superhuman man, was born,
As others, yet forlorn
Above all others, and from days of youth
He lived and spoke the truth;
And with a wisdom to the world unknown,
He walked through life alone.

—J. M. Cavaness.

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"THE FELLOWSHIP OF RECONCILIATION."

A reader of The Pacific sends an article concerning "The Fellowship of Reconciliation," clipped from the Literary Digest for December 11, with the hope that it may appear in The Pacific. Doubtless many have already read it, and we accordingly make use of it only in part.

The members of the organization bearing this name—an organization started in England—believe that the only weapon that the Christian should use is Love, and that Christians should under no circumstances go to war. Christian Work, a New York publication, edited by Dr. Frederick Lynch, says that it dazed England "to find that in the midst of a war so generally held to be righteous, unavoidable, and unselfish, such an organization should come into being." And he states further:

"It dazed England still more when it began to spread from town to town, gathering its own to itself, until it numbered four thousand adherents, mostly young men and women, and, what is very important to remember, not more than a quarter of them were of the Society of Friends. The organization has attracted much attention in Great Britain, meeting with violent antagonism and opposition from many sources, even from many in the Church; on the other hand, meeting with godspeeds from others in the Church who, nevertheless, felt that they themselves could not follow such counsel of perfection. In some places Mr. Hodgkin and his associates have been almost stoned out of the town; in other places he has been received as a sort of second St. Francis of Assisi."

The principles of "The Fellowship of Reconciliation" are:

"(1) That love, as revealed and interpreted in the life and death of Jesus Christ, involves more than we have yet seen, that it is the only power by which evil can be overcome, and the only sufficient basis for human society.

"(2) That, in order to establish a world-order based on love, it is incumbent upon those who believe in this principle to accept it fully, both for themselves and in their relation to others, and to take the risks involved in doing so in a world which does not as yet accept it.

"(3) That, therefore, as Christians, we are forbidden to wage war, and that our loyalty to our country, to humanity, to the Church Universal, and to Jesus Christ our Lord and Master, calls us instead to a life-service, for the enthronement of love in personal, social, commercial, and national life.

"(4) That the power, wisdom, and love of God stretch far beyond the limits of our present experience, and that he is ever waiting to break forth into human life in new and larger ways.

"(5) That since God manifests himself in the world through men and women, we offer ourselves to him for his redemptive purpose, to be used by him in whatever way he may reveal to us."

A branch organization was formed in the United States recently; and it has issued a statement in which is expressed the conviction that "in accepting as inevitable the present world-order we have all failed to interpret the mind of Christ, and that confidence in his leadership involves us in an unflinching application of his revolutionary principle of love."

There was never a time when more earnest thought was demanded. It is evident that people all over the world are confused. Many are cock-sure; they know what they ought to do—what should be their attitude toward this war, and related questions, and to all war, and what the attitude of their neighbors should be, and they either damn as mollycoddles or as knaves all who cannot see things as they see them.

But many persons, as already stated, are unsettled. They see civilization breaking down over great stretches of the earth in the outworkings of those principles by which mankind has been guided for centuries, and they are not able to commit themselves and the world to those principles any longer with confidence and equanimity.

They feel sure that Christ's teachings contemplated a kingdom in which war is unthinkable; they know that Jesus himself would have exhausted resources untouched by the governments of Europe to prevent the war that broke out there last year; they are confident that neither Austria-Hungary nor Germany; neither England nor Russia nor France acted in the days just preceding the outbreak of the war as Jesus would have acted; that there was fault all around, and that lack of love as Christ had it not only characteracterized all at that time but that the same lack was found down through many of the preceding years; and they are accordingly more concerned with efforts to get love into the hearts of the leaders of the warring nations for the settlement of this war than they are with efforts to band together just now against war under any and all circumstances. Nevertheless all really thoughtful persons will not fail to believe that such an organization as "The Fellowship of Reconciliation" is bound to do good. It will help to hasten the day when war shall be no more.

As we write there comes to our desk one of the religious journals published in London. In it we read:

"It is the depression of many today that they cannot see God in the things which are happening in the world. There seem to be few clear signs of his presence amid the downfall of much that has been long cherished. The overwhelming events which are convulsing the nations are difficult of identification with he Love in which they have been taught to confide. Perplexed and mystified, they are asking: 'Where is God? What is he doing? Why does he seem inactive? And wherefore his silence?' It is part of their sonship that the world without him is no home for their souls. If through the mists and half-lights of sorrow and anxiety he cannot be discerned, then there is nothing left in life for them. If he has failed, they are put to silence.

"There is nothing in the scale of human suffering more poignant than perplexity concerning those we love. Any suggestion of unfaithfulness or unworthiness which con-

flicts with our conception of their character causes acutest pain. And this is the anguish of many a true-hearted believer today. God seems to be declaring himself as somewhat other than they have hitherto conceived him. The moral confusion which is permitted in the world appears successfully to disprove either his sovereignty or his beneficence—or both. Wickedness wears the garments of triumph. Right is bound to the scaffold while wrong mounts the throne. And the effect of righteousness, whether individual or national, seems to be synonymous with adversity."

The religious journal from which the foregoing is quoted sums up in the words of Job all the comfort which it is able to give:

"Behold, I go forward, but He is not there; and backward, but I cannot perceive Him: On the left hand, where He doth work, but I cannot behold Him: He hideth Himself on the right hand, that I cannot see Him: But He knoweth the way that I take: when He hath tried me, I shall come forth as gold."

Notice particularly one sentence in the quotation from that London paper: "Wickedness wears the garments of triumph." That of course refers to Germany and the other Central Powers. Of course it is not to say that those Powers will triumph ultimately, but that thus far they are inexplicably favored.

We framed a modern story not long ago out of an ancient one. In substance it was:

Two men went up into the temple to pray. Each one thanked God that he was not as the other one was—selfish, unjust, extortionate. Each said: "I was right in this, Lord," and "I was right in that, Lord." I want you to know, Lord, that I was not in the least in fault in this matter, that my enemy was wholly to blame. Therefore, I pray thee, Lord, clothe me in white garments and set me on the pinnacles of honor and victory."

Neither said simply: "Lord be merciful to me a sinner." Each wanted to argue the question with the Lord; each feared that any admission even to the Lord, in the ears of the world, would be taken as a sign of weakness. Therefore neither went down from the temple justified.

Substitute for the words "two men" the words the Central Powers and The Allies, and the reader will understand when we ask, Has the world forgotten those words of the Master, "For everyone that exalteth himself shall be abased, and he that humbleth himself shall be exalted"?

If all the warring peoples in Europe were to get down on their knees before Almighty God and in deep humiliation and penitence confess their sins—all their sins, keeping nothing back, this war would end. If they were to do that tomorrow, the soldiers would be out of the trenches before Christmas. Then would be heard in loud notes the world over the music of the words, "Peace on earth; good will among men," for thus would the world be given a great impetus toward such a kingdom as was foretold and foreshadowed in the life and teachings of Jesus of Nazareth.

Truth is within ourselves,
. . . And to know,
Rather consists in opening out a way
Whence the imprisoned splendor can escape,
Than in effecting entry for a light,
Supposed to be without.

—Browning.

The secret of all success is to know how to deny yourself.—Mrs. Oliphant.

"THE SOCIAL INSTITUTIONS AND IDEALS OF THE BIBLE."

A Study of the Elements of Hebrew Life in Their Development from the Beginnings to the Time of Christ and of the Social Teachings of the Prophets and of the Sages and Jesus.

This new book by Theodore Gerald Soares, Ph.D., D.D., the head of the department of practical theology in the University of Chicago, is one of great value. There having been for some time a growing conviction that there was need of a more complete and comprehensive study of the Bible in our colleges, a course of study was outlined by a joint committee representing the Eastern and Western sections of the Association of College Instructors in the Bible, the departments of colleges and universities and of teacher training of the Religious Education Association, the Student Y. M. C. A. and Y. W. C. A., and the Sunday School Council.

In harmony with this action, the Abingdon Press arranged for the publication of this volume and others.

Dr. Soares, the author, says in the preface: "The only way to appreciate the development of religion is to realize how it enters into the social life of a people and relates itself to their institutions. As one follows the process of the developing of Hebrew life he can see the unfolding of that religion which began as a tribal cult and reached its culmination in the experience of Jesus.

But the chief reason for the study of Hebrew society is that it affords the absolutely necessary background for an understanding of the prophets and of Jesus. The study of the social teachings of the Bible may easily be misleading. If we simply search the prophetic books and the gospels for passages which have some connection with the various social problems of today, we shall quite likely be led astray. There is no such thing as absolute social teaching. Morals are not static, to be delivered by accredited teachers once for all. Any social teaching involves adaptation to a specific social situation. The prophets can be understood only against the background of the actual living conditions of their time. We must have the patience to reconstruct that old life—a most fascinating and fruitful study—in order that the glowing words of those great tribunes of the people may yield their inspiration for our own tasks. And the teaching of Jesus especially requires for its comprehension an appreciation of the whole social development that preceded him, and a careful understanding of the various currents of thought in the complex times in which he lived."

Writing of the prophet as an ethical and religious genius, Dr. Soares asks: "What is the explanation of the rise of these few men with a world vision out of the common run of Israelites? Why were they able to see those ethical values which are easily apparent to us from the vantage point of time and distance, but which nobody else in their day could see? Whence came that passion for social righteousness so virile, so brave, so keen that it still animates us in our present day and our more complex situation?" And he says that the only answer to these questions is the answer that must be given to every appearance of genius alike in the moral as in the literary or the practical sphere. "The genius is never without natural heritage. He is always, as we have seen was the case with the prophets, a unit in the social process of his time and people. Yet he transcends his time and people by virtue of some great inexplicable endowment of personality. We may approach nearer to the answer in the case of the Hebrew prophet when we realize

that the fundamentally significant fact about him was his religious experience. He was a man who had an experience of God. To him the most evidently certain fact of life was God. Explain it as we may, the prophet lived with a most intimate sense of community with God. To him, therefore, the universe was through and through a moral universe. His theodicy and his theology were determined by the culture of his time. The sun, moon, and stars were the lights in the heavens, and were in some mysterious way 'the host of heaven,' but the solid earth was central in the cosmos. This view doubtless made it easier to think of the universe in moral terms than it may be for moderns. Be that as it may, the prophet believed that Jehovah was in control of the universe and that his central purpose was the achievement of righteousness."

"The prophets regarded the Hebrew people as holding a central place in the plan of God. At first it was probably little more than the idea that Jehovah, desiring one righteous people, chose Israel and provided a land where that end might be attained. But the idea developed until it reached the splendid conception that the redemption of Israel was to lead to the redemption of all humanity."

The author holds that the teachings of Jesus were the product of his experience, writing as to this: "All ethical teachings that are of any value are the product of experience. * * * The great teachers have learned the meaning of life in their own moral struggles, and thus have earned the right to speak the words that men will hear. It was out of his life among his fellow-townsmen of Nazareth and in the tetrarchy of Galilee that Jesus brought forth the message that has compelled the attention of the world. * * * In the life of Jesus comradeship with God and men constituted a fused experience. He went from God to men, and from men to God, without any break in his sense of reality and of duty. The beautiful story of the boyhood of Jesus preserved by Luke indicates a religious experience that had its foundation in the noblest faith of Israel. The son of Mary entered into the heritage of all that prophets and psalmists had bequeathed to their people of the knowledge of God as a reality in human life. The upright and gracious Joseph gave to the young boy such an exhibition of fatherhood that that great relationship expressed to him naturally the attitude of God toward men. Evidently the surest element in the experience of Jesus was that of sonship toward God, whom he knew and loved and trusted as his Father."

To share his experience with others, Dr. Soares says, was an inevitable outcome of the nature of the experience. However: "There was a sense in which that experience could not be shared. Jesus had no personal sense of a broken relationship with God. The filial attitude had been so continuous, so uninterrupted, so eminently natural, that the experience of penitence had not been necessary. In his ministry he called on others to repent and pray for forgiveness; but with all his clarity of moral insight he never felt the need of forgiveness for himself. His unique moral experience is the great fact in the personality of Jesus. But it did not separate him from other men. He always summoned others to share with him the sense of God as the common privilege of every human soul. All his teachings grew out of this religious attitude and faith."

Dr. Soares comes in his study of Jesus to consider what he taught as to Force, and this is what he says in part: "Jesus dared to believe in the kingdom of God. He believed that men could live together in mutual respect and love. He believed that society could be founded on love. His countrymen wanted the kingdom of God when freedom, justice, peace should reign. He told them that they could have the life of the kingdom if they would make the great adventure. He said that it was better to forego rights than to fight for them. He put it very definitely in the prohibition of the resistance of him that is evil (Matt. 5: 39). Aggression upon one's rights is best met by yielding more rights; tyranny and oppression are best met by giving to the oppressor more than he demands; importunity is best met by compliance (Vv. 40: 42). It is not merely non-resistance, not merely a passive acceptance of wrong, it is a positive endeavor to overcome evil with good."

The fundamental teaching was put into its most extreme form in the statement, 'The meek shall inherit the earth.' (v. 5). In Jesus' day the Romans inherited the earth by the might of their legions. As the Apocalypse showed, the world empires had all, like the ravening beasts, taken the world by force. The Jewish hope of the Kingdom of God was that celestial armies should destroy the terrestrial tyrants, and the saints should inherit the earth under the strong hand of the Almighty (Dan. 2, 44: 7, 26 f.; 8: 25; compare the description of the destruction of Rome (Rev. 18). But Jesus proposed the principle of love as the conquering power in human society. He believed that men would yield to love, and that by love alone could society be regenerated."

"If we really want to understand Jesus," says Dr. Soares, "there is nothing gained by attempting to explain away his words."

"Apparently there was no one present to ask the questions that men immediately ask today. Shall we allow a woman or a child to be beaten without interfering? Shall we abolish our police, leave our property unprotected, and tell the criminals that we love them? Shall we disband our armies, let our battleships decay, and invite the nations to a love-feast? Perhaps those questions were not worth asking, and were not worth answering. When they did ask him a question of that kind, Jesus told them that they were living in a society founded on force, and they knew perfectly well what it implied (Matt. 22: 21). We must note again that the teaching of Jesus was not directed to human society as a whole. **It was for those who were willing to become members of the Kingdom of God.** The principles of that Kingdom cannot be made prescriptive for a mixed society. Just as a Christian might take Jesus' attitude toward divorce so far as he himself was concerned, but ought not as a voter, a legislator, a judge, to force it upon others, so we have no right forcibly to insist that our fellow-men shall follow the law of love."

"For himself Jesus dared begin to begin to live as if the Kingdom of God were here; and to treat men as if they were members of the Kingdom. His summons to his followers is a challenge to join him in that great adventure of faith."

In the course of his study of Jesus in this respect, Dr. Soares remarks: "Mere pacificism is not Christianity. A nation that wished to test Jesus' faith in love would have to do more than refuse to fight. It would have to live, first of all, in sacrificial service, and in generous justice toward the peoples of the earth. In fact, the members of that nation would have to choose to be members of the kind of society that Jesus established."

(Abingdon Press, New York, $1.50 net.)

He argues best who does not affront, but offers fair facts with winsome words.

WHEN WYOMING CAME IN MEN AND WOMEN CAME TOGETHER.

When the territory of Wyoming applied for admittance to the Union as a State, many feared that the woman suffrage clause, which had been incorporated in the Constitution in 1869, might injure its chance for admission, and the following telegram was sent by the women of Wyoming to their Representatives in Congress:

"Drop us if you must. We can trust the men of Wyoming to enfranchise us after our Territory becomes a State."

In reply, the men who were urging the admission of this Territory telegraphed:

"We may stay out of the Union a hundred years, but we will come in with our women."

Wyoming came in, and became the entering wedge for woman suffrage all over the land.

SOME CHURCH CEREMONIES A LA BILLY SUNDAY.

One of our Roman Catholic "exchanges" publishes the following from Puck, with the caption, "Protestant Ceremonies a la Billy Sunday":

Pastor (christening infant)—"What do you want to call this hunk of excess baggage, Bo?"

Presiding Parson—"What miserable mutt giveth this skirt to be married to this gink?"

The Bride's Father—"I'm the guy."

Industrious Usher—"Slide you icecarts! Slide!'

Passing the Plate—"Come across with the iron-men, you low lived tightwads!"

Sunday-school Superintendent—"All of you little flivers that want to swat Satan, stand on one leg."

SIDNEY GULICK'S CAMPAIGN IN THE PACIFIC NORTHWEST.

Dr. Sidney L. Gulick, for twenty-five years in Japan, and now Associate Secretary of the Federated Council of Churches of Christ in America, is in the midst of a campaign in Oregon and Washington, for the Promotion of International Friendship. He began at Portland, Oregon, November 21st, and proceeded to Tacoma, where Rev. Frank L. Dyer, of the First Congregational Church, had charge of his arrangements, and then to the state capital, where the Rev. R. H. Edmonds made the arrangements.

He spent several days in Seattle and vicinity, giving the Thanksgiving address at a Citizens' Thanksgiving meeting in Clemmer's Theatre, having before that spoken before the Central Labor Council and to the Brotherhood Club of the Y. M. C. A. Following these, he addressed the congregation of the Temple de Hirsch, over which Rabbi Samuel Koch presides. On Sunday, Nov. 28, he spoke four times—in the University Baptist Church, the First Unitarian Church, Y. M. C. A. Sunday Club, and the University Congregational Church. On Thursday, December 2, he addressed a large assembly of the students of the University of Washington, President Henry Suzzallo presiding.

His campaign took him through Everett, where Rev. E. E. Flint made the arrangements; Bellingham, with Rev. Warren Morse in charge; Anacortes, Rev. J. D. Hudson; Wenatchee, R. S. Ludington; and Spokane, Rev. T. R. Harper. Prof. F. A. Golder, of the State College at Pullman, introduced him to Garfield, Palouse and Colfax, besides the two university towns of Pullman, Washington, and Moscow Idaho.

His itinerary brings him Sunday, Dec. 12, to Walla Walla, where his old friend and former companion in missionary work in Japan is now the pastor, Rev. Frank Merrill White.

Wherever Dr. Gulick goes, he plans to touch four elements in the community—leaders in business, educational, religious and labor realms.

He is urging two propositions. First, the organization in every individual church of a peacemakers' committee, which shall be related directly to the American Branch of the World Alliance, Dr. Frederick Lynch, Secretary, 70 Fifth Avenue, New York City. Wherever he goes, pastors are heartily responding.

The second proposition is the plan for Comprehensive Immigration Legislation, which he claims will settle not only the Asiatic problem, but our relation to all foreign nations.

His plan, briefly, is first: Having a percentage, say five per cent, for limiting immigration equally from all nations. Second: The giving of citizenship to all who qualify, regardless of race.

Dr. Gulick is fitted, as few men are, to promote International Friendship, having been born in the middle of the Pacific, on one of the Cannibal Islands, having resided in Japan for half his life, being a loyal American and sympathizing with the desire of the Pacific coast to protect itself from being overrun by Asiatics. He is listened to with general approval wherever he goes. He feels that his plan for immigration will at once satisfy the demand for protection on the part of the Americans against unlimited immigration from Asia, and also satisfy all other nations, since they would be treated on an equality. S. S.

GUARDIANS OF THE TRADITIONS.

Mr. Thomas Mott Osborne, who is making such a fine attempt to bring the spirit of humanity and common sense to bear upon prison practice at Sing Sing, says that he has found his greatest difficulty to be the mental attitude of the prison guards. These guards, he discovered, had certain fixed traditions about the way convicts should be handled. They would acquiesce outwardly when Mr. Osborne granted the prisoners some new liberty, but fundamentally their attitude remained unchanged. They seemed to think that they were appointed to guard, not only the prisoners, but certain theories of prison management as well. These men, who stood closest to the prisoners themselves, and upon whom rested the actual carrying out of Osborne's plans, were completely possessed by a tradition of their craft which was as old as the prison itself. Osborne, the idealist, and the prison guards, the sticklers for tradition and the technique of their craft, came into conflict.

Is not this a parable which illustrates the course of all reform? The wide and somewhat generalized experience of the social, political or religious reformer is bound to appear foolish to those who have long regarded themselves as having first-hand knowledge of the conditions. They secretly hold him in contempt. They regard themselves as technical experts, whereas he is only a wild experimenter in things of which he knows very little.

Some of the problems of the church are of this sort. If the minister is a man who is more intent upon ends than upon the form of procedure, he will almost inevitably find that his ideas appear technically faulty to some of the guards. He wishes to move the heart by means of music. But the choir director is very likely pacing up and down as the guardian of a certain theory of church music. He knows

that he is closer to expert musical knowledge than is the minister, and he therefore concludes he must be right. But that may be the precise reason he is wrong. Just as Warden Osborne brought to Sing Sing a wider comprehension of the prison problem than was possible to any of the guards, though they had actually been closer to the prison itself, so the minister may perhaps have essential justice back of him when he upsets some of the traditions of his paid quartette, if he is fortunate enough to have this ecclesiastical luxury in his church.

The guards are thick in the Sunday School. Even the Superintendent himself may be one. He may, for example, stand stiff and straight in defense of the time-honored "Review of the lesson by the Superintendent." The graded lessons are a great sorrow to him because they do not permit this review. It matters not that other exercises occupy the time more profitably or that his own youth furnishes him with abundant recollections of the dreary tiresomeness of the average "review." The review is the way to keep a Sunday School in leash. Any other method seems a sort of sentimental laxity, wanting in the military quality which should go with real guardianship.

Even the church service itself sometimes fits all too closely the conditions of the parable. In too many services of worship there is no spontaneity whatever, but only the dead, tramp, tramp of ancient custom. It may be admitted that the guards have a better right to be consulted here than in many other departments of church work. Long usage gives a desired sanctity to many parts of the church service. Too many innovations are not wise. If the minister follows too closely his personal inclinations, "how shall he that filleth the place of the unlearned say the Amen at his giving thanks?" Yet the minister is right in often asking the guards to stand aside. Are there no new hymns which are worth using? Must we sing "Rock of Ages" at every service? Or must we forever bar out a piece of music because the tune is new? Or, in the matter of prayer, must we never use anything except "the long prayer," to which our congregations are so perilously accustomed? Why not try two or three short prayers, such as Jesus used, or silent prayer, such as the Quakers love, or liturgical prayer, which, in spite of its Episcopalian associations, is far ahead of what the average pastor offers his congregation?

In the case of the sermon, is it always necessary to have the text at the beginning or, indeed, to have a text at all? If the sermon is really suggested by a newspaper headline, why not put that first and bring in the Bible afterwards? The Bible will not suffer by this occasional shifting of position. On the whole, it would be better if we frequently illustrated or criticised the text from the newspaper by means of passages from the Bible, instead of surrounding a little scrap of Scripture with a confused lot of newspaper and magazine quotations, as we so frequently do. Why stick to any particular tradition about the sermon? There is too much of the cut and dried about preaching, and most of it more dried than cutting. Dr. Sheldon suggests that it would be a good thing if ministers would sometimes stop their sermons a little early and ask questions from the congregation. It would be unusual, but perhaps the congregation would be jolted into the conception that sermons are really conversation, just as real and sincere as private conversation.

What would have happened if Warden Osborne had gone over to the point of view of the prison guards? About what happens in any church when the minister or the people give their exclusive reverence to "the way things are usually done" or to "This is what we have always done in our church." There is activity, but no progress. The guards have their way, but the wider program for which a church should exist is lost sight of. Conservatism of method may be just as deadening to a church as is the clinging to outworn theological formulas. Everything which we do in our churches was at one time a new idea, and if we are not willing to take part in patient constructive effort to adapt means to ends we are not fulfilling the nobler part of the church's tradition.

FUTURIST.

IS WAR NECESSARY FOR REVITALIZING CHRISTIANITY?

H. V. Rominger.

The other day at the meeting of one of our local Congregational associations the above subject was actually put on the program.

The wording itself is a juxtaposition of contradictory terms, a collision of statement, a ghastly sarcasm written underneath the skull and cross-bones of irony. The bare statement would seem not only a discord in words but also a bar sinister on the escutcheon of the universe. An affirmative answer would place the law of the jungle above the law of Christ and make belief in all hell easy.

When the Emperor Constantine annexed the Church to the state and the war machine he devitalized the Christian Church and it has ever since been more or less a great worshiper of wealth and subordinate to it. The church became an asset of politicians and selfish worldlings, the cross was made the banner of the Holy Roman Empire, which Voltaire sarcastically declared was neither holy, nor Roman, nor an empire. That unholy alliance corrupted the church and paved the way for the coming of the unspeakable Turk, the scourge of God, into the fair city of Constantine, where he erected the throne of Mohammedanism which began that reign of terror lasting these four hundred and sixty-three years and which even now, in alliance with so-called Christian nations, has reached its climax of hellish horror in the slaughter of the whole Armenian people. Here language halts and becomes bankrupt for terms of expression. Every human being who has a mind to think and a heart to feel must stand appalled and cry out, "How long, O God, how long?"

The Turkish despotism, the vilest and most corrupt that has ever been inflicted on humanity, has been permitted, on account of an apostate church, to rob and plunder for ages all those lands of glorious birth and ancient privilege, those lands of the Bible and classic literature, sacred in the minds of millions of men.

If war can revitalize Christianity then there ought to be a great revival of peace on earth, good will to men all around Constantinople, throughout the Balkan peninsula and in the slaughter-pits of the far-flung battle line.

If burned and blackened cities with outraged and weeping and starving and murdered women and children; if the hills heaped with human bones, the fields fertilized with human flesh, the waters of the earth made to run red with blood; if, as Roosevelt says, no triumph of peace is quite as great as the supreme triumph of war; if to destroy, tear down and butcher human beings, to shoot to pieces and burn up the accumulation of centuries of material, intellectual, artistic, domestic and moral treasures, is heroic

and glorious and will usher in the reign of peace and love, the triumph of that kingdom whose illimitable breadth and indefinite perfection shall justify the long tragedy of human history and fulfill the promises of God, then unloose the dogs of war, the poison gases, and shake out the red thunderbolts of battle. On with the storm of steel, the bitter blood-lust and the demons of plunder.

We have arrived at one of the supreme hours of human history. The wealth flowing into our land from the manufacture of the weapons of murder for the fighters has drugged the conscience of a large part of our people and seems to have robbed even our late National Council of the power to strike any high note of leadership in challenging the sin and wickedness of war and proclaiming the eternal supremacy, in all national and international relations, of human brotherhood and service at this critical turning point of the world's history.

The bringing of the world up to the level of Christ's ideas and character is the only scientific and practical program of human progress. To say that war and bloodshed can ever have any part in this upward march of humanity is a libel on God and his Son, who came that they might have life and that more abundantly. Grant said there never was any question, not even our own Civil War, that could not have been settled better in some other way than by war. And Grant was no mollycoddle.

That our National Council failed at this supreme hour of the world's destiny to strike any clear and ringing note of leadership was due, as one New Haven newspaper said, not to lack of courage, but to lack of knowledge, is to say that our National Council was ignorant of the most vital and elementary truths of Christianity, which would be confusion worse confounded.

The law of the jungle and the law of Christ are now in deadly grapple. If the United States shall now join the law of the jungle in the organization of vast fleets and armies with their vast waste and demoralization we might float the black flag on the tomb of the grandest prophecies and the highest hopes of humanity. But we will not do it. The gospel of Christ has in it the power to heal all the wounds of humanity. It shall be the final arbiter in all the great questions at issue between man and man. It shall have the world for its heritage.

Underwood, Washington.

A TRIBUTE TO JOSEPH ROWELL.

2344 Monroe St., Chicago, Ill., Dec. 8, '15

When more than a year ago the friends of Brother Rowell celebrated his birthday I wished I might have been with them, for I would dearly have loved to pay my fraternal tribute to that brave man and stalwart Christian.

I wondered if he or any one else at the dinner mentioned his significant struggle with an immense shark as he bravely bathed in the Bay of Panama on his way to his life-long parish in San Francisco by way of the Isthmus. Please, Brother Ferrier, get the veteran missionary to write it out exactly once more, that the exciting story may get into the heroic literature of our coast to encourage young men to think quickly and act bravely in critical experiences. He told it once at our Saratoga Blossom Festival, by invitation, but I did not take notes. Please have the Pacific print it correctly, as all fish stories ought to be. Please!

He Always Spoke for Christ.

The thing I remember best about this venerable brother in his single-eyed devotion to his work, I never remember his making a critical literary, theological, or historical comment at our pastors' meetings. When his turn came to report Monday morning his regular reply was "Three sailors gave their hearts to God last night," or "Two sailors surrendered to God last night and sail today with a box of Bibles on shipboard." What a crown he will have. When you greet the blessed Bethel missionary give him my holiday love with yours.

A Working Memory.

When I first read of the celebration of our brother's birthday my quick instinct was to join your greetings. When my pencil was all ready my memory played a trick on me which you of the silver hair will understand. Out went the dear brother's name. His manly form, his voice of sincerity, his evangelical earnestness, his courage as he faced the grey-eyed shark, his beautiful pulpit modeled after the tiller of the famous yacht America which every preacher ought to see, if the fire did not destroy it, all these stood out in absolute distinctness. Only the puzzling name evaded me. I considered a card to Brother Ferrier. A sentence came to me from a talk of Mrs. Johnston, Dean of women at Oberlin: "Young ladies, if you want your memories to serve you, work them."

I stubbornly refused to yield, recalling at the same time a remark of the princely McLean, as he drew near to heaven, "I am having the time of my life hunting words." Not long ago I was telling a guest at the table of my memory battle. Clenching my fist in the air as token of determination, lo! the dear name Joseph Rowell, with a host of fraternal memories came sailing into my memory. Even as I once saw Uncle Sam's white fleet sail through the Golden Gate near San Francisco harbor. Huic illae literae! Merry Christmas, fellow silver hairs! If you sabe send me a holiday card.

Faithfully,

EDWIN SIDNEY WILLIAMS.

UNDER THE TAN.

Italians, Magyars, aliens all—
Human under the tan—
Eyes that can smile when their fellows call,
A spike-driver each, but a man.
Rumble and roar! On the track they lay,
We ride in our parlor car.
Spades on their shoulders, they give us way,
Lords of the near and the far.

Polack and Slav and brown-eyed Greek—
Human under the tan—
Up go their hands, and their faces speak,
Saluting us, man and man.
Cushioned seats and our souls at ease,
Dainty in food and fare,
We are the masters their toil must please,
Or face gaunt-cheeked despair.

Russian and Irishman, Croat and Swede—
Human under the tan—
Giving us homage while making us speed,
As only the generous can.
Riding and riding, hats in our hands,
Something warm in the eye.
Fellows, in spite of your skins and lands,
We greet you, rushing by.

—Lewis Worthington Smith.

NOTES CONCERNING NEW BOOKS.

The Gift. An Idyl of Bethlehem. By David De Forrest Burrell. A tender little story breathing the love which the Christ always inspires in those who seek him and wait before him as the boy of those ancient days did. **(Fleming H. Revell Company, 25 cents net.)**

The First Christmas. Harold Speakman. An illustrated Christmas booklet. The story is from the gospels by Matthew and Luke, and the beautiful color pictures are of the wise men on their camels, the shepherds under the starry skies, and a scene of homage in the manger of the inn as they who had come from distant lands knelt around the new-born child. **(Abingdon Press, New York, fifty cents.)**

The Springs of Joy. Robert F. Horton. Dr. Horton is one of London's famous preachers. This is a book of sermons, the first one furnishing the title. There are others on, Spiritual Insight, The Lordship of Christ, Hope, Love, Reasoning, The Use of the Will, Christ's Method with the Bad Man, Strength from Christ, etc. — all suggestive and stimulating. **(Fleming H. Revell Company, New York, $1.00 net.)**

The Girl Who Walked Without Fear. By Louise Rice. A story of a Chinese girl who came to this country from Hongkong and went everywhere without fear because she looked on this as a Christian land and took the teachings of our religion literally. It conveys the lesson of what our land ought to be and brings a realization of how far short we fall of the ideal. **(Fleming H. Revell Company, 50 cents net.)**

Biff McCarty. By Edwin Puller. A Boy Scout story, full of fun and adventure, but wholesome throughout. Biff is a street ruffian, belongs to a "gang." As a Boy Scout he "makes good" and is the means of transforming the gang. The book is dedicated to Boy Scouts who have furnished the inspiration for the story and in recognition of many happy hours the author has spent with them. **(Abingdon Press, New York, $1.00 net.)**

A Quiet Talk About the Babe of Bethlehem. S. D. Gordon. This book tells in a graphic and illuminative way the story of the Babe of Bethlehem and shows how he is our link back to God and forward to the new future that is ours in God. "In Nazareth-Bethlehem God stooped and breathed again that creative breath upon a woman, and forth came a New Man who will yet lead the race into its full life. **(F. H. Revell Co., 35 cents net.)**

The Dreamer. By Emma Downing Coolidge. A beautiful little story illustrating the fact that only the altruistic live truly. "Cast thy bread upon the waters," mused a young man; "and it will come back soggy," exclaimed his companion. "Not so," was the reply, "it will come back buttered." The years roll on and at last it was disclosed which was right and which was wrong, as they lived, each in accordance with the thought expressed by him. **(Pilgrim Press, Boston, 50 cents net.)**

Quiet Talks on John's Gospel. By S. D. Gordon. An enheartening book! Dr. Gordon halts the reader here and there, at some precious text, some outstanding instance of God's tenderness, much as a traveller lingers for refreshment at a wayside spring or tarries in a sheltered vale, and bids us harken as God's wooing note is heard pleading, with rare entreaty, for the heart's allegiance, and for consecrated service. **(F. H. Revell Company, 75 cents net.)**

The Boy from Reifle's Ranch. By J. S. Ellis. A seventeen-year-old boy becomes a sheep herder on a great ranch. In this book his difficulties and temptations and perils are graphically described. Full of adventure, but thoroughly life-like! He has three years of this life in the West, then he goes back home. Every tree, rock, and familiar fence-corner seemed to welcome him. He was happy in the thought that he brought back enough for him and his sister to get the education they wanted; and he was happy also in that he had not in any way disappointed the dear ones from whom he had gone three years before. **(Abingdon Press, New York, $1.00.)**

The New Personality. Frederick F. Shannon. This is an exceptionally interesting and able book of sermons on such subjects as: The New Personality, A Soul Expert, The Dateless Christ, False Wealth and True, The Winds of the Soul, Christian Wholeness, The Garden of Life, The Enchanted Pursuit. The author is pastor of The Reformed Church-on-the-Heights, Brooklyn, N. Y. An excellent book for home reading for lovers of good religious literature! We quote one thought from "Christian Wholeness": "I have the conviction that no man can be on thoroughly good terms with matter, can understand its deeper significations, read its profounder suggestions, who has not glimpsed the mystery and majesty of creation as revealed in Christ. That he holds the key that will unlock all barred doors in the universal cosmos, I have not the slightest doubt. That he in his miracles and especially in his resurrection and ascension exhibited a mastery over matter untold centuries in advance of the most daring dreams and generalizations, I think is unquestionable." **Fleming H. Revell Company, New York, $1.00 net.)**

Christ's Experience of God. By Frank H. Decker. The author believes that Jesus was perfected by his experience of God; that he was born with all man's inheritance of good and evil; that he developed a perfect character through his perfecting experience of a perfect God; that it is an experience which is open to all men because all share in the fullest sense his natural relationship to God. The book sets forth the way into this "Christ's Experience of God," and the conditions of remaining therein. President Hyde of Bowdoin College says in an introductory note: "The pendulum in religion has swung from a falsely motivated individualism to an unmotivated socialism, with the result that religion is spreading, but spreading thin. We need in religion a deeply rooted, rightly motivated individualism as the support of a wide-branching fruit-bearing socialism. That is just what this book gives. Here one of our most successful social workers presents the conscious and continuous relationship of the individual soul with the Father as "the open secret alike of Jesus Christ, of himself and of any man who would have blessedness in his own life and power for good over the lives of others." **(Pilgrim Press, Boston, $1.25 net.)**

Fanny Crosby's Story of Ninety-Four Years. This is the Blind Hymn Writer's own story told to S. Trevena Jackson the last year of her life. There are chapters on her childhood and on growing into womanhood. After telling how she became a hymn writer, she speaks of her living hymns and gives some stories of her songs, goes on to tell of her teachers and teaching and of some notable preachers and of some of her friendships. One day in her 92nd year she exclaimed: "I have had the time of my life. . . . I have been to Harvard and everybody seemed to do every-

thing they were able to do to make my stay there most delightful. Just think! I am 92 years of age and have been sitting at the feet of the professors of Harvard College. I feel like a girl again. Truly I have drunk from the crystal streams of thought and knowledge." At another time she said: "During these 90 years I have made a careful study of human nature, and I know a person by the touch of the hand or the sound of a voice. Even the footstep is to me a token of the character of its owner. I never feel safe in the company of a person with a very pious, whining voice." **(Fleming H. Revell Co., New York, $1.00 net.)**

"Made in Germany.' Franklin M. Sprague. This book is an able arraignment of Germany. The author declares that "Made in Germany" will be "the historical mark that will designate the most titanic and Satanic war our planet has witnessed." He goes over the events immediately preceding the war and concludes: "History will accept this declaration, that the war was 'Made in Germany.'" Chapters follow on: Offensive and Defensive Armaments, German Militarism, The Rights and Duties of Neutrality, German Culture. Theodore Roosevelt has written the introduction to the book in which he commends particularly what Mr. Sprague wrote in connection with what Dr. David Starr Jordan calls sympathetic neutrality. Mr. Roosevelt says: "In advancing this argument ex-President Jordan has studiously favored criminality by expressing the same sympathy for it as for its victims. He preaches for America the gospel of national cowardice, so far as our own rights are concerned; and as regards our international duties, he preaches the meanest and basest form of abandonment of morality. As Mr. Sprague says, he is profoundly silent as regards all the moral considerations involved in the war; he dares not say one word in condemnation of the abhorrent immorality of the guilty parties in this war. He actually says that we are not to be pro or anti anything. In other words, he takes a position as degrading as if in our internal affairs he announced that he was neutral between the white slaver and the white slaver's victim and was not 'pro or anti' either the bestial creature who rapes a child or the child who suffers the dreadful fate. Mr. Sprague is quite right in saying that the action of our government, in acting on the principles thus set forth by the more abject professional pacificists, has convicted the American Republic of wrong, of cowardice, and of complicity in the worst international crime that has been committed since Napoleon's downfall a century ago." So much that has entered into the war and its conduct and the relation of our people to it is ignored in this book that it can be regarded as simply a very able presentation of one side. The book to go over both sides impartially and judicially, get at the roots of the war and trace with fairness all that has come in the course of it, is yet to be written. **Pilgrim Press, Boston, $1.00 net.)**

THE SECRET OF THE SEA.

Who knows the mighty secret,
The secret of the sea?
I love its beauty passing well,
I love the thunder of its swell,
I love the glory of its play,
The glitter of its feathery spray,
But its secret is hid from me.

—Susan K. Phillips.

Among the Churches.

Pacific Grove, Mayflower.—On December 5th five new members were received by letter.

La Jolla.—The foundation for the new, fireproof $8,000 church has been laid. Most of the necessary funds for completion are on hand. The pastor, Rev. Shelton Bissel, has just accepted a call to Boise, Idaho, First Church.

Tulare.—The reports at the annual meeting of the Tulare Church showed what is without doubt the most prosperous year of the forty years of its history. The number of admissions have been sixty-four, giving a present membership of two hundred and fourteen. During the last two years the increase in the number of regular contributors has been fifty per cent and the increase in regular contributions three hundred dollars. Rev. Edward D. Weage came here two years ago from a Seattle pastorate.

Pasadena, First.—December 5th twenty-five members were received, six on confession. At the December meeting of the Women's Church Aid Society the harvest of the ten "Wheels," or groups, was brought in, showing the neat little sum of $650. So quietly and smoothly has the work been accomplished that no circle knows what other circles have contributed. December 7th Dr. Fox delivered one of his popular lectures, "The Philosophy of Common Sense," for the benefit of the Woman's Missionary Society, and a silver offering of over $90 was received. In the Bible School last Sunday morning special recognition was made of the fact that Superintendent A. L. Hamilton is just rounding out twenty years of consecutive service, three of these, however, having been in another city. Except for this interim Mr. Hamilton has been closely identified with the life of Pasadena for many years, formerly as superintendent of the public schools and more recently as chairman of the City Commissioners, which position he now occupies; and the school showed its hearty appreciation that a busy man of large affairs should be keenly interested in matters of religious education. In all these years of faithful service Mr. Hamilton has only rarely been absent from his post.

Fresno.—The Rev. T. T. Giffen, pastor of the First Congregational church, has been appointed secretary of the Citizen's Relief Committee and will in the future devote a part of each day to directing this social service work. The work consists in administering a considerable relief fund, a part of which is appropriated by the county and a part of which is subscribed by citizens. The committee also has charge of the Municipal Employment Bureau. Just now we are engaged in erecting a shelter for unemployed men. The city is supplying the material and the work is being done by volunteer workmen. The masons' union and the carpenters' union are donating labor. The unskilled work is being done by the unemployed men. They are given three meals and a bed for half a day's work. Business and professional men of the city are joining with the others in the work. The mayor and some of the city trustees, the Adjutant of the Salvation Army, ministers, lawyers, the secretary of the Relief Committee, and some of the busiest business men of the city have been out with trowels laying rock. The effort is to create a feeling of common responsi-

bility and to get people to feel that the caring for the unemployed is a personal as well as a governmental problem. When the building is completed we shall be able to give men a place to stay and meals which they shall pay for by work on the streets and on unsightly vacant lots.

Pomona.— The annual meeting of Pilgrim Church was held on Wednesday evening, December 8th. Three hundred members of the church and congregation sat down to the "Annual Supper," which was spread in the gymnasium. Afterward the entire company adjourned to the "Pilgrim House," where reports of the work for the past year were read, and officers elected for the coming year. Though Pilgrim Church had been without a pastor for six months the reports showed that all departments of the work had been well maintained. Not a communion passed, even during the interregnum, without receiving new members. During the year a "Membership Roll Revision Committee" had been at work, and the roll had been carefully pruned. The clerk reported 604 names now enrolled. The church treasurer, and the treasurers of the various departments all reported all bills paid and a balance on hand. The church debt had been encouragingly reduced. At the suggestion of the pastor, it was voted to make the church a Christmas present of 300 new hymnals—"The Pilgrim Hymnal"—and those present confirmed this action by promptly pledging 200 copies—families, individuals, and various societies of the church pledging from one to five copies each. Under the lead of the new pastor, Rev. Williatm Orr Wark, who already has the way well opened toward larger things, Pilgrim Church looks forward to a future of growth and great usefulness, building on the splendid work already accomplished under the fine leadership of former pastors. During its history of 28 years and more, Pilgrim Church has had but four pastors: Rev. Charles B. Sumner, D.D., May 26, 1887-April 1, 1888; Rev. Lucien H. Frary, April 1, 1888-January 1, 1903; Rev. George Edmund Soper, October 1, 1903-October 1, 1909; Rev. Albert Putnam Davis, February 20, 1910-June 1, 1915.

NOTES AND PERSONALS.

Next Monday at the meeting of the Congregational ministers of San Francisco and vicinity there will be an address by the Rev. Henry A. Atkinson of Boston.

Monday evening, December the 20th, the 295th anniversary of the landing of the Pilgrims at Plymouth, Massachusetts, will be celebrated in the First Congregational Church of Alameda. Dr. Van Horn will speak on "Congregationalism and the New World Era." Dr. Brooks on: "The New Day in Congregationalism." The meeting is under the auspices of the Congregational Club. It is open to both ladies and gentlemen—to all who hand their names to their pastors by Sunday or send them at once to Mr. C. M. Bufford at 1834 Sutter street, San Francisco. The charge for the dinner will be one dollar.

BAY ASSOCIATION MEETING.

The meeting of the Bay Association in the Fruitvale Avenue Church, Oakland, Tuesday of last week, was one of unusual interest and value. The address and discussions were of a high order throughout, according to report from persons who attended both in the afternoon and evening.

The writer was present only at the evening session. At that time the Rev. Albert W. Palmer spoke in a very helpful way of Prayer; and the Rev. W. W. Willard of San Jose gave a most inspiring address on "The Coming Citizenship." We wish that men and women everywhere, both within and without the Church, could hear that address of Mr. Willard's. It is one of vision and inspiration. It indicates graphically the way the world is moving and inspires the hearer to do something to accelerate the movement.

A Japanese brother in Oakland was given a few minutes that evening to speak of the need for workers in a night school conducted for his countrymen. He stated that he had been led to an acceptance of Christianity through attendance at such a school conducted by workers in the First Congregational Church of Los Angeles, and pointed out the great opportunity to do religious work incidentally while instructing in the common school branches of study. His talk made a deep impression and a committee was appointed to take the matter up and see to it that help was given.

The next meeting of the Association will be held in Hayward in March.

THE REV. ALBERT W. PALMER AT FRESNO.

The Rev. Albert W. Palmer of Plymouth Church, Oakland, went to Fresno at the request of Mr. Giffen, the pastor of the First Congregational Church, and gave a series of lectures which will undoubtedly be productive of good.

Mr. Giffen writes to The Pacific concerning them as follows:

"The Sunday services were each attended by 200 persons. The average attendance during the week was 175, and this despite the fact that the last two evenings were very rainy. The attendance and a large number of thoughtful questions which were asked indicate that people are still interested in theology. A considerable number of the teachers of the city were in attendance. One evening six of the Normal School faculty were present.

"In simple, sane, persuasive manner Mr. Palmer presented the modern, scholarly point of view in religion. After each lecture opportunity, of which many availed themselves, was given for questions. These questions were answered without equivocation. Many thought that the lecturer was at his best in his answers and questions. The meetings were not carried out after the manner of the traditional revival. There was no congregational singing, no card signing or hand raising. There was a musical number, a Scripture reading, a prayer, and then a lecture. But in their effect, if not in their form, they were revival meetings. The only appeal was made on the last evening, when it was suggested that those to whom the kind of religion that the lecturer stood for seemed sane and worth while, should make that sort of faith permanent and regnant in the community by getting behind the church that stands for it. The result of such a series of lectures cannot be estimated by counting hands, but that the results are significant is shown by the fact that a number of thoughtful persons have already said that they believed in that sort of a gospel and were going to help make it triumph."

The Fresno Republican said in an editorial written by Chester Rowell, bearing the caption "Useful Doctrine":

"Such lectures as Rev. Albert W. Palmer of Oakland has been delivering in Fresno render a very real and important service to the cause of practical religion, by freeing it from association with an outgrown and impossible theology. The truths about the Bible which Dr. Palmer has pointed out are, of course, almost truisms of modern scholarship. They are taught, with but minor variations, in every theological school of every denomination; they are contained in nearly all the books in every minister's library; they are taken quite for granted in the articles on Biblical subjects in every modern encyclopedia, and they are the actual personal belief of nearly all the ministers in nearly all the pulpits. But they are denounced as heathen and worse than infidel by every traveling evangelist who comes to town, and there are very many, outside as well as inside the churches, who associate religion with the evangelist's primitive theology. These are the persons who still read Robert Ingersoll, and agree or disagree with him. In fact, the religion, or the theology, which Ingersoll assailed, no longer exists except in the evangelist's fevered exhortations, or in the minds of the ignorant whom he may lead astray. These ignorant could as well be appealed to by a religion whose theology would stand the test of intelligence as by one which must disappear before the first ray of enlightenment. And of course all other persons are simply repelled by a conception of the nature and authority of the Bible which they know is rejected by every Biblical scholar in the world. It is doubtful if the typical evangelist ever gets anybody into the church who could not as well be got in by intelligent methods, and it is certain that he keeps very many, and a much more important class, out. A public counter-effect is needed, and it is well if some of it comes from a minister of an orthodox church, who is under no suspicion of being an outsider assailing religion. Dr. Palmer's lectures in Fresno have served this purpose very excellently and very usefully."

Mr. Palmer's subjects were: Beliefs that Count and Beliefs that Count for Nothing; Joan of Arc—Peasant Girl, Patriot, Mystic, Martyr: Her Significance for Her Age and Ours; God—How Shall Modern Men and Women Think of God and of Prayer? The Bible—its Poetry and Prose; its Different Schools of Thought, How it Grew and How Much of it is of Permanent Value? Jesus—The Evolution of the World's Thought about Jesus and the Atonement and the Modern Outcome of It All; Immortality—Why Believe in a Future Life? The Only Heaven Worth While, and the Only Hell Possible; Practical Religion—the Social and Individual Application of Religion to Health, Happiness and Efficiency.

MISSIONARY LITERATURE.

The Secretary of Literature of the Woman's Home Missionary Union will be glad to supply missionary societies, Christian Endeavorers and others interested with all kinds of Home Mission literature. With a few exveptions, the leaflets are free of charge.

Mission Study text-books (35 cents, postpaid), with a supplement for leaders, 5 cents.

Home Mission Prayer Calendars for 1916 (15 cents each).

"The American Missionary," a consolidated magazine, gives a bird's-eye view of our homeland work. It contains monthly programs, issued by the Woman's Home Missionary Federation for Missionary Societies. Single subscriptions, 50 cents per year; in clubs of five or more, 25 cents per year.

"Everyland," a monthly magazine for boys and girls, is interdenominational, published in the interests of both Home and Foreign missions, and is invaluable for Sunday Schools and Junior Endeavorers. Single subscriptions, $1 per year; in clubs of six, 8 cents per year.

For further information apply to

MRS. J. H. O'BRIEN.
1416 Arch St., Berkeley. Telephone Berkeley 6803.

MEMORIAL TABLET TO DR. WARREN FINNEY DAY.

Unveiling Ceremony at First Congregational Church, Los Angeles.

The unveiling of a beautiful bronze tablet to the cherished memory of the late Dr. Warren Finney Day, for twenty years pastor of First Church, Los Angeles, took place on Sunday, December 5th, in the presence of a very large congregation. The tablet, which is set in the wall of the auditorium at the left of the pulpit, is the gift of Pomona College, in grateful acknowledgement of the princely present of $50,000 from the church to found a Day Memorial Chair in the college. The service was conducted by Dr. James A. Blaisdell, president of Pomona College, and was a distinctly academic occasion. Dr. William Horace Day, on whose shoulders has fallen the mantle of his beloved and gifted father, read the opening passages of Scripture, and also a letter of greeting from his former coworker, Dr. Morris H. Turk of Westminster Church, Kansas City, who paid tender tribute to the gracious personality and noble Christian character of the man whom the tablet honors. Another touching tribute to his memory was that of the little children of the Cradle Roll, who passed before the altar during the Processional hymn and placed on the communion table fragrant roses—a silent testimonial of their love. Prayer was offered by Dr. Robert R. Meredith of Pasadena, and President Blaisdell spoke briefly to the boys and girls in the congregation about the beginnings of Pomona College and of other educational institutions that had grown and prospered because some one had cared sufficiently to give time, and money and thought to the work as did Dr. Day.

Mr. J. J. Forbes, who took an active part in the memorial campaign to establish the Day Foundation at Pomona, spoke on "The Testimony of the Giving." He referred to the fact that the campaign was undertaken during a period of great financial depression. He told the story of how the large sum was rolled up—how gifts from the most unexpected sources were received—from the scrubwoman who gave her dollar, to the keen business man who give his thousands. The campaign gained such momentum that, at the end, it overleaped the original $50,000 by $10,000.

Dr. Chas. D. Sumner, who was an intimate friend of Dr. Warren Day, spoke of his personality, of him "who, being dead, yet speaketh." He dwelt on Dr. Day's devotion to Pomona College from the time he came upon the Board of Trustees when it was a small institution, up to the date of his death. He referred to the peculiar sacrifices and gifts which he bestowed on the college. Many of the meetings were night and day sessions and serious problems affecting its existence had to be wrestled with. The backing of Dr. Day and of First Church have been more than once of un-

told value to Pomona College. "This it is," he said, "that gives a much wider and more profound significance to your action and to our work this day. By this magnificent gift to Pomona's endowment this church puts herself in the forefront of Christian churches on the side of Christian education."

Dr. Blaisdell compressed his address on "Our Inheritance from the Fathers" into a few brief and comprehensive utterances. "It is the token of a great man," he said, "that he loves something more than himself—that he serves something better than he serves himself—and that inheritance he passes down as the contribution of his life. More than himself this great man loved others—this church, this city, the college, Christian education, his country, his work, the Kingdom of God. His word this morning to us would be a challenge that we remember him, that we honor him by love and service to the causes that he served; that we take the inheritance that he has handed to us and hold it as a sacred possession, to be loved, to be served unto life's end. The tablet that we have raised this morning, therefore, is not mainly a tribute to one who has gone. It is the challenge of that one to us that we serve if it may be, better than he served, and as this flag shall be drawn aside and we shall stand reverently before it, let us, by our standing, signify that we again make the vow to the Kingdom of God."

Two students in the college—Miss Katherine Betts and Rodney Atsatt, representing the undergraduate body—then stepped to the platform and drew aside the silken flags from the face of the tablet, which was simultaneously thrown into relief by a flash of electric lights beneath. While the congregation silently stood with bowed heads the voices of the Pomona College male choir from their concealed position behind the organ burst forth in a glorious Alleluia.

The response in behalf of the church was made by Mr. E. P. Clark, president of the Board of Trustees. He referred to the time when Dr. Day came to the church and found it heavily in debt, with but 400 members and small power to render aid to Pomona College. He told how he led his people out of this bondage and thralldom of debt; how he saw the church grow under his administration from this small number to almost its present membership of over 2000. He likewise saw Pomona College emerge from its very obscure beginnings into one of the first colleges of the land. "It was always on his heart and in his prayers," he said, "and it is with a deep sense of the meaning of the erection of this tablet that we are today setting it here to remind us of his loving service and to keep alive his memory." Mr. Clark then formally accepted the memorial with appreciation and thanks for the splendid gift.

The final prayer and benediction, pronounced by Dr. William Horace Day, reflected his broad outlook in the educational field and the large responsibility that Congregationalism bears toward the world.

The beautiful memorial calendars bearing a fine portrait of Dr. Warren F. Day and a cut of the tablet, were issued by Pomona College.

Fifty-four New Members Added.

At the twilight communion at First Church Sunday afternoon, Dec. 5th, thirty members were received into the main church and twenty-four into the Japanese branch—these last a result largely of the recent evangelistic services conducted by a native Japanese preacher.

Supposing you had $100,000 to give to missions—where would you place it? This was the question considered by the women of First Church at their all-day meeting last week. The discussion was led by half a dozen women appointed for that purpose and a general symposium followed. Some held that, more than all others, China beckoned most persistently—China, that is no longer a "yellow peril" but rather a golden opportunity. In her transitional period it is imperative that her Christian colleges be developed and strengthened. Others made a strong plea for home missions—for the increase of the inadequate salaries paid to the preachers on the frontiers. A secular paper was quoted which advocates a pension system for the relief of these underpaid and overworked ministers. A minimum salary of $1000 would be the aim of the women who would devote the imaginary $100,000 to this worthy purpose. Turkey, that storm-tossed land where terible tragedies in the Moslem world are of daily occurrence, received the strong endorsement of others. Altogther the discussion was productive of much enlightenment on present day conditions in both home and foreign mission fields.

The recepts for the November bazaar given by the Women's Work Society, of which Mrs. J. C. F. Atsatt is president, were reported as reaching a total of $375.

SYDNEY FORD.

Los Angeles, Dec. 11.

FIELD NOTES.

From Field Secretary Burr.

Some men are so modest that they find it difficult to obey the Scriptural command, "Let your light so shine." Thereby The Pacific and its readers are left in partial darkness.

At Lockford, the pastor, Rev. L. A. Sahlstrom, is remodeling the church building, the church furnishing the materials and the pastor, who is an accomplished carpenter, doing the work. Over the entrance a large gallery has been constructed, utilizing waste space formerly attic. This gallery is divided into three compartments for classes, the whole space thrown into one for the primary department. two class rooms are provided, below this room; as well as two more at the opposite end of the audience rooom. A social hall is to be erected at the rear of the church building, with basement for gymnasium, manual training, etc. A large, dignified entrance, with spacious porch and approaching steps, will add beauty and strength to the structure. The pastor has probably done several hundreds of dollars' worth of carpenter work, and will do as much more. The Lockford Sunday School sent its teachers to Stockton recently, to attend a Teachers' Bible School conducted by Rev. C. R. Fisher and his associates. Lockford boasts one of the best-equipped schools in the state, as to teachers. Surely a light like this ought to shine, that men may have opportunity and incentive to more largely glorify God, and rally to the work of his kingdom.

Lodi recently held a Harvest Home Rally, combining the Sunday school session and the morning service of the church. For certain splendid achievements, prizes were given; beautiful bouquets of California flowers. Such a prize was offered to the one who should arrive first for the rally service. Competition was keen; the prize being won by a boy who arrived at the church at 8:30 and sat on the steps and waited until the hour of opening, 10:30. Long before the hour, a large company of merry losers had ar-

rived, hoping to have been first. Flowers were bestowed upon the mother with the youngest babe present; the largest family present; the Sunday school class with largest number present; to scholars bringing most new pupils to this rally. On general principles, a fine bouquet was presented, as a surprise, from the pastor to the Sunday school superintendent. In turn, the superintendent happened to be ready to return the surprise, and in fitting words he bestowed a similar favor upon the pastor! The church was decorated with the harvest fruits and grains, which were afterwards distributed appropriately. The coming Christmas Festival is to be unique, in that it is to be not a formal entertainment, but a great big church family Christmas tree, with a social time, etc., for the church family and friends. The pastor, Rev. W. A. Schwimley, is rejoicing in having his family so splendidly housed in the fine new parsonage.

Brethren, if your light is so shining, why not lay aside undue modesty, and let it so shine through The Pacific?

HALF HOUR INQUIRIES INTO OLD PERPLEXITIES.

On the second Sunday in January Professor Buckham of Pacific Theological Seminary will take charge of the People's Bible Class in the Sunday-school of the First Congregational Church of Berkeley for ten weeks and will give a series of talks on "Half-Hour Inquiries into Old Perplexities." Topics as follows:

1. Introduction: "I Do Not See How."
2. "Can Christ be Both Human and Divine?"
3. "How Can God Be Three in One?"
4. "Is Evil Real?"
5. "Does Prayer Do Any Good?"
6. "Does Suffering Atone for Sin?"
7. "Is the 'Only Salvation' through Christ?"
8. "Does the Kingdom of God Come Gradually or Suddenly?"
9. "Is the Evidence for the Resurrection Sufficient?"
10. "Is there any Communion with those in the Other Room?"

WASHINGTON.

Notes from Spokane.

Dr. Sidney L. Gulick was in the city for several days, including last Sunday. He received a warm welcome and his addresses proved especially informing. He gave three addresses on Sunday, the first at the Westminster Church in the morning, the second at the Y. M. C. A. rooms, and the third a union service at Westminster's church in the evening. There was a splendid audience and intense interest in the evening.

Dr. Gulick was advertised as the best informed man on Japan and things Japanese, and the addresses proved it to be true. He spoke on Monday morning to the ministerial association of the city, and in the afternoon to the Congregational alliance. Committees were appointed by both associations to carry out the plans for the promotion of peace suggested by the doctor.

Dr. Gulick is to remain in Eastern Washington two or three weeks more. He is giving addresses this week in Whitman county, including Washington State college at Pullman. Next week he will be at Walla Walla, and will give one or more addresses at Whitman college. The doctor's lectures create great interest in the subjects of right relationship between this nation and Japan, and World Peace.

A conference of college presidents was held in this city this week with Dr. Penrose of Whitman college acting as chairman. There were ten institutions represented, including Gonzago University (Catholic) of this city, where they met.

Rev. D. O. Bean has closed his ministry with the Trent church, and Rev. J. W. Skerry of Priest River preached for them last Sunday.

Rev. F. M. Abbott, of Loon Lake, was called to Seattle to see his brother this week.

Rev. Carl H. Veazie, of this city, has been invited to take charge of the work at Wallace, Ida., and superintend the work in the mining districts of that region.

The eastern members of the Home Missionary Committee held a meeting in this city this week, and the general committee is to hold their last meeting of the year at Seattle next week.

Rev. J. P. Jokensen preached at Pilgrim church last Sunday morning, and is to preach next Sunday morning.

J. E.

THE EIGHTIETH BIRTHDAY OF THE REV. DR. SAMUEL GREENE OF SEATTLE CELEBRATED.

Dr. Samuel Greene, Seattle, had his 80th birthday Dec. 9th. The last meeting of the association of Congregational ministers was turned into a congratulation meeting, with Rev. Charles H. Curtis presiding. Dr. W. H. G. Temple, formerly pastor of the Plymouth Church, of which Dr. Greene is a member, spoke of Dr. Greene as a "model parishioner." Rev. J. H. Matthews, superintendent of Sunday-school work in the State of Washington, spoke of Dr. Greene's long work as his predecessor. He said that more than 200 Congregational churches had grown out of Dr. Greene's efforts, and that Dr. Greene had shown great wisdom in his foresight. Rev. J. M. Dick, associated with Dr. Greene, also spoke in terms of deep feeling of his former associate.

Dr. Greene, in speaking of his own experience, said that one of his earliest recollections was seeing banners in processions with the words,—"Tippecanoe and Tyler, too." His father was once secretary of the American Board.

On becoming 21 years of age, he went west, coming to Muscatine, Iowa. Afterwards, he came to Chicago, and then, in 1873, came on to Seattle. In all of these places, he built up Sunday-schools in the neighborhood where he resided. In 1887, he was called to take up Sunday-school work in the State of Washington, which he has followed for 24 years.

Dr. Greene is a brother of the former missionary in Japan, Dr. Daniel C. Greene, and he also has a brother living in Seattle—Judge Roger S. Greene. He is of New England stock, and one of his ancestors was a signer of the Declaration of Independence. When the Liberty Bell was brought to Seattle, recently, he was one of two descendants of the signers of that immortal document to be on the reception committee.

Dr. Greene is still active and deeply interested in furthering the kingdom of righteousness in his unobtrusive, patient and persistent manner.

S. S.

RECORD CROWD AT TACOMA TO SEE NEW CHURCH MOVIES.

The largest crowd that ever attended a Sunday night service at the First Congregational Church assembled there Sunday night, Dec. 5, for the first motion picture and musi-

cal service. Rev. Frank Dyer said that the plan had proved successful and would be carried out during the month of December and possibly after that.

"The striking feature of the motion picture service was the family attendance," he said. "Whole families came, and the children were especially interested. For two years we have tried to make the Sunday night services attractive to children and parents, and I believe that the motion picture appeal is the best solution of the problem."

"The Prodigal Son" and "The Conversion of Saint Anthony" were the films exhibited the first night. It was announced that the film service would be improved from week to week.

Special music under the direction of Prof W. G. Alexander Ball, and Mrs. O. C. Whitney at the organ, contributed to the success of the service.

The Home.

GETTING THE BETTER OF THE BLUES.

"Oh, I was as blue as indigo all the week—I just stayed in and wished I could die!" I overheard a lovely young matron say. Her lot in life I knew had fallen in pleasant places. I wonder if she could afford the costly luxury she had indulged in—I just wondered. In her home are an adoring husband, four fine children and a pretty young sister—six individuals sure to be affected by her moods, to say nothing of friends, servants and others who must inevitably catch some of the far vibrations she set into motion when she dropped into the depths.

I know of nothing which so blights the peace and happiness of a home as a member of a family who is addicted to the blues habit. An outburst of anger frequently brings an answering clap that clears the atmosphere; sorrow comes with a sort of dignity that draws closer every tie; money loss means quick stirring about to make it up. But the blues, like those awful seasons when my lady likes to sit in solitude, refusing to smile, or else weeps dejectedly into her pillow—how on earth is her family to meet the situation? It seems disrespectful to be happy and jolly when she is so plainly suffering, but from a beginning rooted in a sort of sympathy for her, that unholy gloom is likely to work itself out in the feelings of others, and by the time the original offender has found respite in reaction, a sort of endless chain is started which is fearsome to contemplate.

Blues May Mean Simply Outraged Selfishness.

In this thing of having the blues, we are too likely to forget that it is as purely a matter of yielding to a base temptation as is Tim Donovan's action when he shies a dish at his wife because his breakfast does not suit him. I am quite aware that temper and moods are often ascribed to physical reasons; for that matter, however, physical effects on gastric juices and circulatory system are quite as frequently traced to the influence of disturbed emotions, so it all simmers back to the individual habit of thinking.

Very likely Mr. Donovan could say that he went to bed "half seas over," and arose with "such a head on him" and nerves in such a jangle that his dish flew out of his hand before he had time to consider. But the time for him to consider was before he took the drinks. By the same token, my lady may have got into the shade of the willows before she realized where she was drifting, but the strong probability is that she set out upon the lonely pilgrimage because something went against her ideas in her home or social relations, and her retirement is quite as frank an expression of outraged selfishness as was Mr. Donovan's dish. In the beginning she had an opportunity for barring out sulky thoughts—because if they can't find standing room they can't crowd out cheerfulness. Brigdet Donovan may deserve the dish, and my lord may have righteously incurred what he has to endure during his partner's disaffection; but as such grievances are private and personal in their nature, they surely should have the secluded attention that is expected in such cases, and not ruin the family peace.

"Sulky Beauty" Exists in Books Alone.

Just as a matter of common sense, it may be remarked that the gain resulting from a spell of the blues is entirely out of proportion to the cost involved. After all, what does one get by it? It makes one most awfully unattractive for the time being. I have read the phrase, "the sulky beauty," but I have never seen a sulky beauty, and I don't believe we would glance twice at Venus herself if she had the dumps. Then that sheepish feeling one has when emerging from the shadows and coming shyly and timidly back into the light and sunshine of family life—what is that and what is it that always makes one so reluctant to meet another's look at such times? I think it must be that purer and higher self which looks out through the eyes, and is frankly ashamed of that lower manifestation which has so misrepresented true being.

This brings me to the remedy I have discovered. When the point at issue involves a principle of real right and wrong, one can afford quite to ignore opposition that cannot be reasoned away, and not feel bad about doing so; but where the question is one of taste or predilection, the unfailing rule is, be yielding, and be yielding with the grace of a very sovereign of self. It is in acknowledging the claim and realizing the duty of the greatest good to the greatest number that we become as princes royal of the household of God, and enter into our birthright of the command of our own selves.

Blues Overcome by Alignment with Good.

It is not by abnegation for the sake of expediency, nor even for self-development—that must ever defeat its own end, because it keeps one's thought continually on what is involved in the act of renunciation—that we arise and go to our Father. It is through the larger view gained by conspicuously aligning one's self with good—through dedicating one's whole soul, mind, strength and body to the great work of universal happiness, that we truly draw near to him. Once within the secret place of the Most High, we place ourselves above the thralldom of the small and petty—we get the better of the blues habit forever.—Susie B. Wight.

A SERIOUS HANDICAP.

Self-consciousness is one of the most serious handicaps that any man or woman can have, for it is one of the greatest barriers to advancement. A self-conscious person is hindered by a feeling of embarrassment that prevents his appearing at his best unless he has resolution enough to overcome this impediment, for it is a life-long failing. The fault is fostered in early childhood, when adoring parents, to say nothing of a tribe of sisters, cousins and aunts, vie with each other in flattering and praising the child, repeating his bright little sayings, until his small soul is so puffed up with vanity that he rarely recovers from the attack. When older grown he goes out into the

world, his comrades combine, sometimes in a ruthless way, to bring down his pride, and he develops a painful degree of self-consciousness, which is only another form of vanity. The defect may arise from over-much criticism as well as over-praise, and then extreme humility is the cause and not vanity, but the effect is the same in either case.

A clever observer of life in all its varying phases said, not long since, that he often wonders what becomes of the remarkably bright children one hears about when they grow up. Parents praise their bairns, laud their unusual brightness and extol their wonderful intellect, but when they grow up they are never heard of. Perhaps the reason of this is that they develop into self-conscious creatures in whom no one is interested.

Sometimes a child is made bashful by the clothes it is forced to wear. This is not so often the case as it once was. Women of an older generation often describe the curious antique clothes their mothers forced them to wear in childhood, from which they date their self-consciousness. Who does not remember the agonies of shame and mortification that swept the childish soul when forced to wear something the other children made fun of, and for the time being the mother stood as a symbol of all tyranny and oppression? Over-strictness as well as over-indulgence may lead to the same results, inducing bashfulness that leads to clumsiness and awkwardness in social life. The women today are more considerate of their children's feelings, and as much for the sake of the mother's pride as for the child's pleasure the children are tricked out with every possible degree of finery, for no ambitious woman wants to fall behind in the march of fashion. Here, too, there are two extremes—the self-consciousness that comes from being unsuitably dressed and that which comes from being over-dressed.

It is almost sinful to condemn a child to such a fate, for self-conscious people are invariably unhappy. They are continually looking out for slights or insults, and they magnify their small mistakes until they become blunders, and they suffer untold shame because of them. Women are more inclined to this form of self-indulgence than men, because they have more time for introspection and are apt to brood over trifling matters. The world has but little time to waste on self-conscious people, because each unit that composes it is engaged in looking after its own interests, and such self-made martyrs must suffer alone.

An antidote for this fault is to cultivate, on the one hand, humility, and whenever one feels himself thinking of himself too highly to remember what a very small part of society he is and to think how easily he could drop out of sight and be forgotten. The thought brings wholesome discipline and acts as a corrective. If, on the other hand, embarrassment comes from excessive humility, that unfortunate needs to cultivate a certain amount of self-confidence. A very clever society woman, who was extremely popular, made this confession: She said that when she grew up she was self-conscious because of what she considered her homeliness. She saw she could not win friends because of her good looks or attractiveness, so she determined to win them in spite of her handicaps. She cultivated a charming, cordial manner, and by trying to bring out the best in others brought out the best in herself.

If one feels that she is a victim of this failing, let her seek some pursuit that will make her forget the enormous ego that possesses her, and she may overcome her failing. A careful self-scrutiny is needed, for one is apt to call herself sensitive when her vanity only has been touched. The self-conscious person attracts and keeps but few friends, for not many are anxious to spend their time in comforting the too humble or cajoling the over-vain, morbid person who is ever lamenting her mistakes.—Natalie H. Snyder, in Presbyterian banner.

For The Children.

THE GIVING STORY.

There was once a little Prince who had everything in the world to make him happy. He had a kind father and mother who were King and Queen; he had a velvet suit for every day in the week and two for Sunday; he had a little white pony and great white dog, and so many toys that they filled several playrooms. There were ladies-in-waiting to tell him stories, and gentlemen-in-waiting to teach him to hunt and to ride, and many little pages to teach him new games and take care of his toys and find them when he lost them.

Yet the little Prince was not happy. Sometimes he sat at his window for an hour at a time looking down at the brown, winding path in the forest that lay just below the palace. Here the little children from the village played and the Prince liked to watch them.

"The Prince must be ill," said the King. "He plays very seldom now."

"He never smiles," said the Queen. "We must call the Court Doctor."

So the Court Doctor, looking very important, came and looked at the Prince's tongue, but all the time the little Prince was looking out of the window.

"See that boy down in the forest; he is giving a little girl a ride on his sled, and they are carrying home a green hemlock-tree that he cut with his hatchet. It will be their Christmas tree, won't it? I wish I could go out and see their gifts when the tree is trimmed," he said.

The Court Doctor shook his head. "The little Prince is not in need of medicine," he said. "What he needs is a gift that will give him more pleasure than any gift ever given him before. That will make him quite well again."

It was very near the joyous Christmas time, so every one in the whole Court put on his thinking-cap and tried to think of a more beautiful gift than any other, which he could give to the Prince to make him happy on Christmas Day.,

The King bought a train of toy cars that could run, quite alone, on a set of toy tracks, and whenever they passed the little signal-stations, red or blue or green lights flashed.

The Queen bought a wonderful toy circus in which there was almost every kind of a toy animal, and clowns that would jump, and doll trapeze-performers, and dolls that would walk upon a tight-rope. There were other gifts, too: a ball that had a covering woven of golden thread, and a white fur cloak, and a gold watch with shining jewels set in it, and a silver trumpet, and a box of a hundred toy soldiers with the officers in uniform like the uniform of the Court, and a fairy-book with gilded covers and colored pictures.

All these most beautiful gifts the little Prince found when Christmas dawned all white and green in the castle.

He started his cars, but when the little signal-lights flashed he did not see them, for he was looking out of the window and down at the evergreen trees in the forest so white with snow. He set up his circus, but when the toy clowns tumbled merrily over each other the little Prince was not watch-

ing them. He had seen some small footprints in the snow path of the forest, and he was watching them from his window. Suddenly the little Prince called for his own sleigh. He carried all his gifts down to it and packed them inside it: the train of cars that would run alone, and the circus that had jumping clowns, the golden ball, the fur cloak, the watch, the silver trumpet, the box of soldiers, and the book

No one saw the little Prince, wrapped in his old fur cloak, drive away; every one else in the palace was enjoying his own Christmas gifts. Presently no one could have seen him if he had tried, for he took the road that went through the forest, and followed the footsteps that he had seen from the castle window in the snow.

He knew whose footsteps those were. On and on they led until they stopped at the door of a very small house at the edge of the village. The little Prince thought he had never seen so small a house in all his life before, but he thought, too, that he had never heard such happy laughter as came out through the cracks in the wall and the keyhole.

When they opened at his knocking, the little Prince saw the same little boy and girl that he had seen in the forest, and there was the same little green hemlock-tree that the boy had cut down. It was trimmed with a few gilded nuts and a string or two of popcorn and an apple.

There were no toys, but the children were dancing about the tree as if it shone with a hundred candles and were hung with a hundred toys.

When they saw the little Prince and watched him bring in from his sleigh all his wonderful toys, they could not say a word for their surprise.

"It is the Prince!" they said. They began bowing to him, but he motioned them to stop.

"I am only a little boy," he said, "and I have brought you some Christmas toys. I will stay and play with you awhile if you would like to have me."

The Prince had never had a splendid a time in all his life as he had then, playing with the boy and girl in the house that was smaller than any he had ever seen in all his life before. The boy could tell him about tiny animals that lived in the woods and were more wonderful than those in the toy circus, and the little girl told him fairy-tales that were not in any book. The children themselves were happier, too, than they had ever been before playing with their new toys, and as the little Prince watched them he suddenly felt as warm and well and merry as if he were out in the sunshine of a summer day.

He still felt happy when he told the children good-by and went home. It was the joyous laughter of the little Prince that called the King and the Queen and all the others to the playroom.

"What gift is it that has made you well?" they cried, and then they looked around in surprise, for the Prince's Christmas gifts were not there. "Where are your gifts?" they asked.

"I gave them away," said the little Prince, "but I feel as if I had found a gift over there." He pointed to the forest. "It sings like a bird inside me."

So they understood about the little Prince. He had found on Christmas the gift that is best of all—the gift of unselfishness.—Carolyn S. Bailey, in Kindergarten Review.

WHO CAN PAINT LIKE NATURE?

Who can paint
Like Nature? Can imagination boast
Amid her gay creation, hues like hers?
And can he mix them with that
Matchless skill,
And lay them on so delicately fine
And lose them in each other, as appears
In every bud that blooms?

—Thomson.

Take a smile and a flower and go. Where? Why, where flowers and smiles are needed.

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